





# 'Ligion on de Ol' Camp Ground

## THE START

De coh am laid by 'm de' ran'pah's in de shed.  
An' de' whilin' am laid by 'm de' de.  
Campin' in the sun, the sun come around.  
An' de' Palson am n' trchin' to wade in sin;  
So git a shine on yo'sef's an' talish yo' shoes,  
Cetch em fry dem pullets, Liza Jane;  
Put in lots o' buttah am' keep in de juice,  
Poh! it tak' good entir' to mak' he' Wud plain,

All'll strroll by de moonlight fol' honey and ham,  
An' be back, Liza, gal, before de sun come up;  
(Jine, Liza, An' all the girls, they giv' a dinin' shout;  
An' rosin' eahs n' tatabs Ah'll huk along de way;  
When de' Palson cum to dimah, he got to make a spread,  
An' if we want to git 'ligion, an' 'keep out o' hell,  
Go up to heaven when we done gone dead.  
Ah think's sahtin', we must' be ready by de Light on de Moon."

Po' black niggah, same as po', white trash,  
Not a niggah, any fleggin' man,  
If de' we go to hell, an' cut a big dash,  
De'll never plunk hawgs on de godless shoah;

So git a shine on yo'sef's an' talish yo' shoes,  
Pack de home and de honey along, whil' de case;  
An' all took 'ligion when de' Palson cum 'round;  
An' sp'reases his thanks to de' Lawd's sake.

## THE ARRIVAL

"Good mornin' Brudder Johnsing, how do you do!  
Ahh' dm's Sister Liza, Ah, du' deebah;  
Palson Peters, he' comin' in from you.  
To see us in de singin' and jing in de prayah."  
It's Brudder Johnsing dis' side—Brudder Johnsing dat,  
An' "Dah comes Brudder Johnsing!" all de folks say;  
Ah, bows all round, an' tips 'em' man hat.  
Ah walks down in front, whih' de good folks stay.

## MORNING SERVICE

"Cum all ob you sinuhs, po' an' needly!"  
De' Palson he read 'fob de berry fast song;  
But he didn't mean Johnsing, no indeed.  
Woh! he' comin' in so good, all the minstrels fetch along;  
Ah starts up de tune, an' dry all jine,  
An' sinuhs come a pill'n' in de tababnackel doah;

An' whal start' earnest 'ghost' of Sin,  
An' de noise ob battle kah' a mighty roah.

"Brudder Johnsing, lead in prayah," say Palson Peters,  
When de' las' ob de grand old hymn am sung;  
Den Ah don't care fo' de dead, or critters,  
Whil' de' las' ob de' hah' am' we' de' tongue;  
Ah pray to de Lawd to forgi dem chilum.  
Who climb in de night ovah under' fels' fence,  
An' de' pokets an' baskets am all de time fillin',  
An' de' dums to meestin' an' tend ineecees.

An' dat was de prayah of ebery niggah,  
Judgin' by de 'Amen' dat cum at de close;  
An' den Palson Peters began 'fob to figgs,  
An' de' dums pass de hah' wid aw' wid sin,  
While all sing de song which ebody know,  
How Jesus, he pay all de debts arter while,  
An' wash good collidul folks white as de snow.

## THE SERMON

Den de' text he read, an' den he' read de same,  
An' quainted item sinuhs wid all der had' acks;  
An' de' fluh ob de spirit, 'H' a fiery flame,  
Scoched der conscience, as he laid down de facts,  
"Dem niggahs who gage in de camp-meeting' fight,  
An' all the minstrels, an' all the brudder man,  
Will all go to hell fo' one long night,  
An' sizzle like de fah in de fryin'-pan."

"An' de' niggahs who leah' in de smoke-house doah,  
An' peddle de whisky 'round in der house,  
An' who sleep in de meetin', an' gib a big snoah,  
Am de mean of 'Debbil's best recruitys';  
Den de' Palson Peters, an' all rot in an' stahn,  
An' all sing all day, an' all crierin' out,  
An' when on his auctice, he' git good an' warnin',  
He raise all de hah' on de backmos' seat.

content under their sole distinction  
of belonging to such or such a man,  
because it was all the distinction they had.

But since woman has emerged from the domestic cloister and improved herself one-half of the human race, she has become a factor in the world's work, as home-maker, teacher, author, artist, artisan, and standard-side with men in industrial and political life. She has proved to herself that an individual who is useful to society, and bears half its burdens needs a name of her own.

The efforts of women on behalf of humanity are not limited to Lucy Stone, Margaret Fuller, Mary Somerville, Jessie Linn, Mary Anderton, Maria Mitchell, Susan Anthon, and Emily Weston, the mental titan, Elizabeth Cady Stanton. Surely the magnificent achievement of women who have written their names in history, the scroll of fame, entitle them to a rank of their own, and Lucy Stone, will be Lucy Stone, and Jessie Linn, will be Jessie Linn, and Maria Mitchell will be Mary Anderson, still though they married men of greatest fame, or no fame at all.

The woman remains a woman to those who have achieved distinction, but equally so to the great mass of women who live and die phonomenally unknown. Her looks like the silent forces of Nature are most powerful in molding individual and national character.

The efforts of women throughout the world have been crippled or defeated because of the elimination of women at marriage.

Roger Sherman probably requested that his wife be named after him, and he was more influential, and longer continued than the records of any other American family can say, but the strain was on the side of the family, appearing but twice in the persons of General and Senator Sherman, while the women of this family have descended some of the greatest names in our history, under names assumed at their marriage.

Sometimes Mrs. Lamb becomes Mrs. Goodlight, or Miss Lamb becomes Mrs. Wolf, or Miss Rose becomes Mrs. Lyon, or Mrs. or Mrs. Grimes.

I fully agree with my friend, Elizabeth Cady Stanton when she says "I am not bound to any man, but I would have a decent one to offer her," but I think further that if a woman is the wife of an individual name through life, the sooner she gets rid of the better for society, particularly to against directing letters to women. Miss or Mrs. If you want to be such, it is none of the world's business whether she is married or not.

What society needs is the application of common sense in human affairs,

and on this subject it needs it badly. The custom of women changing their names at marriage. Fortune and honor too have been lost, and friends have been lost to her.

Two devoted friends once registered at a hotel and because they had chosen the same name at marriage, another knew of the presence of the other in the same house, and left without a meeting. I once sent a letter to Mr. Clark Brown and was directed to him from the Post Office. He then directed the same letter to Mrs. J. B. Brown, this woman's husband's name and she re-

ceived the idea of giving one of the sons of her family his mother's maiden name, is evidence that woman feebly receives what she wants is entitled to another recognition. As we change their names at all, and this is exactly what American women are not worth, and it is evident that they had better emigrate to some place where they will be, in spite of the fact that she is the wife of his master, and every time he sold he took the name of his new master. This is exactly the case with the slaves, and when a woman marries she takes the name of her new husband and where gay widows (and there are a host of them) are not worth, and it is evident that they had better possess an individual name than it is to have a divorce.

The idea is to have her name to be carried on, or custom is of hairy aye, it should be respected. If three-tenths of our women should demand the retention of their names at marriage, then the rest of these women take their mother's names, and their daughters take the names of their fathers' genealogy would be simplified, family names perpetuated, individual dignified, and woman individualized.

## DEATHS

Lincoln, Mich., Oct. 6, '92.  
Editor Blue Grass Blade.

Dear Sir—I regret to tell you that my dear husband passed away on the 1st day of September, aged 76 years. He had a quiet death in his bed at home. He had no minister at his funeral. A kind friend spoke a few words saying he was a good citizen. He had a son to care for him in his widow's home, and his wife had him kept and left on the dead day, fearing that he would be overpowered when it began to rain.

With best wishes, I am,  
MRS. E. APSEY.

**\$15.00**

On October twenty-first and twenty-eighth, the Missouri, Kansas & Texas Ry. "Katy" route will sell round trip tickets to points in Southern Texas from St. Louis and Hannibal at the rate of \$15.00, tickets limited to thirty days with privilege of stop-overs at pleasure on going and returning trip within limit of ticket. Free side trips on all our branch lines in Texas.

Further information call on or address:  
JAMES BARKER, G. P. & T. A.  
H. P. BOWLSHER, D. P. A.  
St. Louis, Missouri.

## THE CHICAGO NEW VOICE

(Continued from first page)

very lowest office in the county in which he lives.

But what did any "feud" or "quarrel" between the facts that Zacheray have to do with the printing?

I printed other things that Zacheray had printed over his own name in the Lexington Leader that will be printed again.

But he didn't, but he never did.

He sold about a dozen papers.

He sold them to a man named Johnsing.

Johnsing was a man who

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